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48.772.



EJACULATORY PRAYER,
OR
THE DUTY OF OFFERING UP
SHORT PRAYERS TO GOD
ON ALL OCCASIONS
WITH HEARTY DEVOTION AND WARMTH
OF SPIRIT.



LEEDS:
RICHARD SLOCOMBE.

LONDON:
GEORGE BELL.

1848.

estion of Bishop Horne, by Jones,
speaks of the author as one "wh
and whom he knew to be truly
, of great charity to the poor, a
it as indefatigable as any in th
was reprinted in North America
art, from whose reprint the prese
1.

ie great object of the tract is no
ly the words and the language c
or although this " "

To THE PARISHIONERS OF —
AND PEACE BE MU

My Brethren, dearly beloved in

I beg you will make use of
your pocket companion, which
up in you frequent thoughts
needful, the care of your im
method I have made choice o
to use this world, that instead
hearts, and tempting you to a fo
it may daily hold forth some us
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together with your truest happin
after. The method God himself
throughout the Scripture, is to
through natural things to spiritu
us in the knowledge of

iv.

fore, to adorn the doctrine of God your Saviour, and to walk worthy of the vocation wherewith you are called, remembering always, that if you walk unworthy of it, your Christian calling will only increase your damnation. Hold fast that faith into which you were entered by baptism, sealed by confirmation, and in which you have since been nourished by the word of God, and the holy sacrament, as well as comforted by those prayers which are so full, solemn, and comprehensive, as to take in all those things which are necessary as well for the body as the soul. May God give us grace to improve all these helps to the purposes of true holiness, that we may be perfect, thoroughly furnished unto all good works; may he increase our faith, and give us true repentance, forgive us all our sins, and give us strength to run in the way of his commandments; so that every one of us may hear at last that joyful sentence, worth more than ten thousand worlds,—“Well done, good and faithful servant, enter thou into the joy of thy Lord.” Which that God may grant, for Jesus Christ’s sake, is the earnest prayer of

YOUR AFFECTIONATE SERVANT IN THE LORD,

He are also bound to look up to God in every thing we undertake; or, as the Apostle hath ex-

EJACULATORY

Devotion is the very life of
mands of our blessed Saviour
duty of prayer, show how nec
spiritual well being: and he ca
should rest wholly in stated
because he prescribes it as t
remedy against temptation. To
times subject; and should, ther
be making some provision again
expressly taught—"Men ought
and not to faint." "Continue in
"Pray without ceasing."

All the common occurrences of
the objects of sense, and every
the visible creation, may be impr
to the spirit.

of prayer. And these two will not el
or disturb one another; because the w
and the petition that has respect to it, r
go forward together. Will it hinder

of the husbandman, to meditate on Chr
tion of the parable of the sower, and to t
veral articles of it into a prayer, while h
; the seed into the ground? Will his g
with worse success into the barn, if, whil
ering it, he reflects on that harvest whic
d of the world, and begs, that he himself
l up in the garner of God? I should tl
out, rather, that his labour would be
r for it; inasmuch as things temporal
less burdensome and more valuable, if
hrough them to things eternal.

ice, it will appear, that the duty of pra
where, and without ceasing, *does not req*
be always upon our knees : a devout ejac

ness. It is a kind of devotion. It demands no fluency of expression; for it may be that God even without our speech may be real in the heart, as in his sight, though it be not

It will nevertheless be precious with as much matter, the purpose, as our leisure allows us to collect. And as no work is able to God, and so proper to him of his children, as those of his this view, even the common purest ages of the church, the great duty of praying every whole book of Psalms by heart, of prayer and praise; that we they might exercise themselves somewhat to offer up to heaven human life. The Liturgy also short ejaculations, and with the

The world can afford

FER.

Christian religion,
throughout every
cise of prayer and
in some excellent
ir Lord would not
ly : and if we are
that we may often
with our blessed
union of the divine
with all the happi-
en are capable.

of our solemn de-
e pressed by any
cident, let us keep
pouring out short
ambitious courtier
use, a privy key,
nes, admittance to
ayer is the key of
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ss then must it be
an encouragement
a to the spirit of
ag to discontinue,
rayer and habitual
to pray : and not

this duty, remem-
the right hand of
g. intercession, on
all your souls with

unspeakable comfort, it will give you boldness to join your own imperfect prayers, in the fullest hope, with his all-prevailing intercession.

And be not easily discouraged, if your prayers are not always answered so soon as you could wish. Though God may seem to slumber for a while, either to prove your faith, or punish your past neglect or disobedience; his mercy will surely awake at the last. It is a special part of his divine character, that he heareth the prayer of all flesh that cometh to him; and though he may leave the tempest to its fury for a time, to convince you of your helpless state, when left to yourselves; yet be assured he will hear you at the last, and not suffer you to perish for ever. And if your ability is but small on some occasions; if your prayers are neither so rich and abundant in their matter, nor so warm and devout in their manner, as you could desire; only endeavour to reach some farther degrees of perfection, and the divine mercy will not be severe in remarking your present defects. You have to do with a Master who is kind and compassionate; who once said to his faulty disciples in a way of indulgent extenuation, "the spirit is willing, but the flesh is weak." You have not such an high priest as cannot be touched with the feeling of your infirmities; but one who is well acquainted with your inmost frame and constitution, and will make all favourable allowances for that weakness with which you are encompassed.

If you desire to walk humbly with your God, to converse justly and charitably with men, to possess your souls in patience and holiness, and your bodies in sanctification and honour; if you desire to be followers of God as dear children, and to walk in love, remember the words of Christ, "that if we ought always to pray and not to faint." 11. 1. 12.

trouble, arm yourself with this sovereign remedy. Put less confidence in the arm of flesh, and more in the strength of God. The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him: therefore I will look unto the Lord; I will wait for the God of my salvation; my God will hear me. Let us come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need. Without prayer we can do nothing of ourselves to help ourselves; our help is in the name of the Lord. There is no temptation so strong, but may be overcome by instant prayer. Flee then to God, and he will help thee; flee to his protection, for he will defend thee; for he is thy God, and thy salvation; day by day magnify his goodness, and call upon his holy name, and ever seek his honour and glory. This is the way to become mighty through God, to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. This is the way to store your own, your children's, and servant's minds with ejaculations; with short prayers for all occasions. To this both old and young should accustom themselves, because it is the true way of praying without ceasing. It is a kind of prayer most easy, and it may be used at any time of the day, or in any place; and it is one of the most efficacious means in the world to set God always before us, and to keep us in his favour, which is more to be desired than gold, yea, than much fine gold, sweeter also than honey, or the honey-comb.

If This Ejaculatory Prayer may be termed the great secret of devotion, and one of the most powerful instruments of the life of God in the soul of man

It is an advantage in such short pious breathings that they are not liable to distractions as longer prayers, and are more easy to be remembered by all, and ready to be used when we have not convenience for longer prayers. Thus you will find God's service to be perfect freedom, and thus you shall be numbered with the children of God. Thus you will show, whose servants you are, and wherein your chief delight is. And you may justly look upon so much of your life to be heavenly and divine, which you spend in this holy exercise. It is not my intention to draw you off from the church, the house of prayer, or from entering into your private chambers to pray; but to prepare you for these solemn, necessary duties, and for filling up the spaces between them with these, or such like ejaculations. It is to persuade you to pray, and to give thanks unto the Lord with your whole heart secretly, and among the faithful, and in the congregation. "Let us consider one another to provoke unto love, and good works; not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as we see the day approaching;" the day of death, and that awful account which every one must give of himself to God.

O Christian, if you would learn to have your conversation in heaven; if you would get a foretaste of the joys to come; if you would make religion your business and delight; if you would conquer the lusts of the flesh; if you would drive away vain and evil thoughts; if you would arrive at a sound mind, and that inward spiritual worship of God, without which none can please him; if you would learn to conquer temptations; if you would have your souls become strong in the love of God; this is the way; enter this precious

without ceasing. This is the best antidote against sin, the best medicine to cure all spiritual diseases. It doth not hinder you in the works of your calling, but rather furthers, and sanctifies them, and makes them more easy, and pleasant. Be praying as you are doing, and you will do the better for your praying. It will also fit and prepare you for the better performance of your prayers in the church, the family, the closet, and for the worthy receiving of the Lord's Supper. By constant prayer, men may recover themselves out of the snare of the devil, which if they neglect, they will be taken captive by him at his will. It was an observation of one of the ancients, that, praying will make a man leave off sinning; or sinning will make a man leave off praying. Men first forget God in their thoughts, and then in their actions. The remedy therefore against sin, must be to consider well these three words, God IS PRESENT, and then upon all occasions to pray unto him for that grace and assistance, which every one is sure of receiving, who asks with faith; and thanks be to God, we can do all things through Christ who strengtheneth us.

The advantage of this serious consideration of God's presence in every place, and praying every where is inexpressibly great. It is this which makes a man master of all Christian duties; it is the greatest support under all afflictions, and prepares a man for an angelic life on earth. It is the way to fit you for the discharge of every duty, and to make you always prepared for your latter end.

May God, the great giver of every good gift, pour out his holy spirit upon every one of you, that you may abound in these devout breathings of "life" heart in the various providences and

actions of your life. And believe me, my beloved in Christ, the more you pray, the stronger you will grow ; out of weakness you shall be made strong to get power over sin ; for the God of Israel will give strength and power unto his people ; blessed be God. If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the spirit ; if there be any virtue, and if there be any praise, think on these things ; and the very God of peace sanctify you wholly ; and I pray God your whole spirit, and soul, and body may be preserved blameless unto the coming of our Lord Jesus Christ.

Let me then entreat you, my beloved brethren, with all the tenderness and affection of a minister of Christ, to attend to this greatly neglected duty of ejaculatory prayer, the practice of which will lead you on from strength to strength, till you come to appear before God in heavenly Sion, and receive the prize of that high calling, which he hath set before you. That you may not plead for an excuse, that you know not what to say upon such occasions, I have put together some examples of my own, and collected others, taken in a great measure from the Holy Scriptures, to assist your minds, and furnish them with some improving reflections on the most common subjects. And that God may give success to these my humble endeavours, let me not here forget to practise in my own behalf, the duty I have recommended to you. "To thee, therefore, O most Holy Spirit, I address my prayer ; that thou wouldst kindle and keep alive the flame of true devotion in my soul by thy heavenly breathings. Warm my heart with the fervour of true charity, and touch my tongue with a coal from thine altar, that the words of my mouth, and the meditation of

my heart, may be acceptable in thy sight, and profitable to the souls of my brethren in Jesus Christ; that like as the hart desireth the water brooks, so our souls may long after thee, O God, the fountain of living water: that we may pour out our hearts by ourselves; and by these ejaculations and devout breathings, be better prepared to go with the multitude into the house of God." Amen.

FORMS FOR SEVERAL OCCASIONS.*

WHEN YOU FIRST AWAKE, AND SEE THE LIGHT, SAY, I bless, O Lord, Thy name for watching over me this night, and bringing me to see the comforts of another day; Lord lift Thou up the light of Thy countenance upon me.

WHILE YOU GET UP. I laid me down, and slept; and rose up again, for the Lord sustained me; O let me awake unto righteousness, and arise from the dead, that Christ may give me light.

WHEN YOU DRESS. I am now covering my body with these garments; O Lord, clothe my soul with all the graces of Thy Holy Spirit, that Thy image may be daily renewed in me, and Thy name honoured by me for evermore.

Then say your Morning Prayers.

BEFORE YOU READ THE WORD OF GOD. Lord, increase my faith, and open Thou mine eyes, that I may not only see the wondrous things of Thy law, but remember and practise them, so that I shall be made wise unto salvation.

WHEN YOU FIRST GO ABROAD. Show me the way, O Lord, that I should walk in, for I lift up my hands, O Lord, and say, Thy will be done. *It is not to be supposed, that these precise words are always to be used on the occasions specified, but they are designed to excite that spirit of habitual devotion, which send up its aspirations to heaven in its own language.*

my soul unto Thee ; give me grace always to walk as a child of the light, that I may dwell in the regions of eternal day.

WHEN THINKING ON THESE WORDS, "Can any hide himself in secret places, that I shall not see him? saith the Lord : Do not I fill heaven and earth? saith the Lord." As Thine eyes, O Lord, are in every place, beholding the evil, and the good ; as Thou knowest the secrets of all hearts ; give me grace always to carry in my mind these great truths, that I may stand in awe, and keep from all approaches to sin as carefully in my private chamber, as I would do in the most public place. O all-seeing God, grant that Thy Holy Spirit may in all things direct and rule my heart, that I may never offend Thee in thought, word, or work. Let me remember that we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according that he hath done, whether it be good or bad.

WHEN THINKING ON THESE WORDS OF CHRIST, "Without me ye can do nothing, and no man can come to me, except the Father, which hath sent me, draw him." Lord, I am sensible of my own ignorance, sinfulness, and want of power to do any thing that is good without Thee : And as thou, O Father of mercies, hast promised to hear the prayers of all that call upon thee ; so I humbly beseech thee to nourish my soul with the faith and love of Jesus, who is the way, the truth, and the life ; the true bread which cometh down from heaven, and giveth life to the world. Draw me by Thy grace, that every faculty of my soul, and body may obey Thee, and run after Thee with joy in the ways of Thy commandments ; that after having fought the good fight of faith, I may lay hold on eternal life through Jesus our Saviour.

WHEN YOU SEE THE SUN RISE. O Lord Jesus, thou true Sun of Righteousness, arise upon my soul with healing in thy wings; drive away all the darkness of my understanding, scatter the clouds of sin and sorrow, and grant me the light of everlasting life.

WHEN YOU ARE AT WORK. Prosper Thou the work of my hands, O Lord; O prosper Thou my handy work. And whilst mine eyes look down to this earth, let my soul look up to Thee my God in heaven. Whilst I labour for this meat that perisheth, let me gain that which endureth to eternal life; and whilst I work in the business of my calling, let me work out my own salvation.

WHEN EATING OR DRINKING. O God, let it be my meat and drink to do Thy will; feed me with the bread which came down from heaven, and give me drink of that water, whereof whoever drinks shall never thirst again.

WHEN YOU THINK UPON THESE WORDS OF ST. PAUL, "For since by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive." As sin and death entered into the world by the first Adam, who ate the fruit of the forbidden tree; so by Jesus Christ the second Adam, who died upon a tree, and arose from the dead, life and immortality were brought to light. O Lord, let me be thankful for this mighty salvation, and live as becomes the redeemed of the Lord. O Lord, abide with me for ever; for without Thy grace, by Christ helping me, I have no power to do good works, pleasant and acceptable to Thee.

WHEN YOU THINK UPON THE GREAT DANGER YOU ARE SURROUNDED WITH IN THIS WICKED WORLD, Grant, O Lord, that though I am in the world,

down imaginations, and every high
exalteth itself against the knowledge
bring into captivity every thought to
of Christ.

CONSIDER OFTEN THAT THE INHERITANCE,
THE HOME OF A CHRISTIAN, IS NOT IN
THIS WORLD, BUT IN HEAVEN, AND SA
Lord, those eyes, which see the world as
is, and discover the falseness of its
vanity of its pleasures, and of all it
that I may not be so blind as to pursue
with eagerness and concern, but th
needful, the salvation of my soul.
clog of unbelief and earthliness ha
upon my soul as to keep it from mo
heaven. Let me seek first Thy kingdom,
always look upon myself as a stranger
and sojourner in this world; that as
no continuing city. I may seek one

the light of the knowledge of the gl
, in the face of Jesus Christ."

WHEN THINKING UPON THESE WORDS C
L, "In us, that is, in our flesh, dwelleth n
g." Lord, we confess our lost estate
is corrupted with the leprosy of sin.
herefore, to Thee O Jesus, Thou great phy
a cure. Lord, if Thou wilt, Thou canst
lean. Show the light of Thy countenance
and we shall be whole; redeem us from
ity, and purify us unto Thyself a pe
le zealous of good works.

WHEN THINKING UPON THESE WORDS OF C
me unto me all ye that labour, and are
n, and I will give you rest." How comfort
gracious! how extensive is this invita
e unto me, says the strength of
who are weary, toiling in a fruitless p
adness. and spending your labour for

LEADETH UNTO LIFE. Lord, give me grace to avoid hell, and to strive to enter into heaven ; to strive by prayer without ceasing, at all times, and in all places, lifting up my heart to Thee, O God, till I awake up after Thy likeness, and be satisfied with it.

Think often upon the sin you are most inclined to, and where lieth your greatest danger of falling, and cry heartily, O my God, I beg a double portion of Thy grace, Thy invisible aid against this sin, which does so easily beset me ; for without Thy help I cannot stand. Stretch forth Thy right hand, and save me ; hold Thou up my goings in Thy paths, that my footsteps slip not.

When thinking upon the necessity of holiness, without which no one shall see the Lord. Lord, sanctify me wholly, that my whole spirit, soul, and body, may become Thy temple. O do Thou dwell in me, and be Thou my God, and I will be Thy servant.

WHEN THINKING UPON THE NAME OF JESUS, THAT IS SAVIOUR. O blessed Jesus, Thou Lamb of God, that takest away the sins of the world ; as all treasures are laid up in this name of Thine, let me feel the kind force of it, in which I, and all sinners, do read our danger and deliverance, our guilt and our salvation. Be Thou my saviour in life, in the hour of death, and in the day of judgment.

WHEN YOU ARE ABOUT ANY GREAT BUSINESS OR IMPORTANT DESIGN. Lord bless and prosper me.

WHEN YOU ARE IN A STORM, OR IN ANY GREAT FEAR OR DANGER. Lord, be Thou my help, for vain is the help of man.

WHEN UNDER SORROW AND DISQUIET OF MIND. O Lord, Thou hast said, call upon me in the time of trouble, so will I hear thee. O Lord, I am oppressed; undertake for me. O Lord, be gracious

unto me ; I have waited for Thee : be Thou my arm every morning, my salvation also in this time of trouble. Haste thee, O God, to deliver me ; make haste to help me, O Lord God.

UPON THE SIGHT OF A BLIND MAN. Lord, make this distressed creature amends for this defect some other way ; make the eye of his faith quicker, his inward man stronger, and his hope more lively. Lord, I praise Thee that Thou hast given me the light of the eyes ; may they be employed in seeing Thy wonderful works. Give me not over to that spiritual darkness, which can fall upon none but those who live without Thee, and who must perish eternally because they want Thee.

UPON THE SIGHT OF ONE WHO IS LAME, OR FULL OF SORES, PAIN, AND MISERY. O God, why am not I thus ? It is owing to Thy mercy and goodness, not my merit and desert. Thine be the praise, and mine the thankfulness. Lord, ease this Thy servant, and visit him with Thy salvation.

UPON SEEING MEN QUARREL AND FIGHT. O Thou that art the God of Peace, compose the unquiet hearts of men to a happy and universal love and agreement, and at the last refresh our souls with the multitude of peace.

UPON HEARING OF AN EARTHQUAKE. O Lord, let our hearts quake and rend at this terrible judgment, as the earth did, that we may take warning, and sin no more, lest we perish.

UPON HEARING OF CHRISTIANS SHEDDING EACH OTHER'S BLOOD. O God of Peace, who art at once the Lord of Hosts, and Prince of Peace, compose our differences, correct our offensive contentiousness, give us war with spiritual wickedness, and peace with our brethren.

UPON MEN'S SPEAKING EVIL OF US, RAISING
 Why should I be troubled with the whisperings of

lying, venomous, and malleious tongues ! O God, the devil slandered Thee in Paradise ; O Saviour men slandered Thee on earth ; give me grace, O Thou glorious Pattern of reproached innocence, to conform myself to Thy sufferings, that I may patiently overcome all that any way defame or injure me.

UPON ANY LOSS OR ADVERSITY. "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." "Thy will, not mine, be done; even so, Father, for so it seemeth good in thy sight."

WHEN YOU ARE TEMPTED TO ANY SIN. Lord, help and strengthen me with Thy grace, that I may conquer sin, the world, and the devil. Say unto my soul, I am Thy salvation.

WHEN YOU HAVE RECEIVED ANY MERCIES FROM GOD. Consider that every comfort, every deliverance, every blessing has a voice, which cries in our ears, Oh ! that men would, therefore, praise the Lord for his goodness. The man after God's own heart declares, as an inviting example for our practice—"I will bless the Lord at all times: his praise shall continually be in my mouth: yea, as long as I have any being, I will sing praises unto my God." Oh ! that I may show forth my thankfulness, not only with my lips, but in a holy life and conversation !

BEFORE YOU GO A JOURNEY. O God, in whom I live, and move, and have my being, let Thy providence be my guard, Thy grace my defence, and Thy blessed self my portion, now and evermore, through Jesus Christ our Lord.

UPON YOUR SAFE RETURN FROM A JOURNEY. All glory be to Thee, O God, who hast preserved, and kept me from all the dangers of this way; so that nothing of me is broken.

WHEN YOU THINK OF THESE WORDS OF CHRIST, "No man can serve two masters," say, O Lord, as Thou hast given Thy whole self to me, how should I dare to offer Thee only the half of my heart? Oh! no, I am wholly Thine. Here I resign my body, soul, and spirit, again into Thy hands for an entire sacrifice. Give me grace to love Thee with all my heart, with all my soul, and with all my strength, and to serve Thee alone all the days of my life.

WHEN TROUBLED WITH DISORDERLY AND SINFUL THOUGHTS. Make me a clean heart, O God, and renew a right spirit within me; burn up all the dross of my affections, and say to my polluted soul, as thou didst to the leper, "I will; be thou clean."

WHEN BUYING, OR SELLING, WHEN IN THE SHOP OR MARKET. Lord, give me grace to use this world, so as not to abuse it; and grant that I may never go beyond, or defraud my brother in any matter, for Thou art the avenger of all such. Make me keep a conscience void of offence toward God and toward man.

WHEN HEARING THY NEIGHBOUR CURSE OR SWEAR. Father, forgive him, for he knoweth not what he doeth, and plant in him a fear for Thy holy name; that he may never any more commit this great sin and wickedness.

WHEN YOU HEAR ANY ONE BACKBITING, SPREADING FALSE REPORTS OF HIS NEIGHBOUR, OR USING HIS TONGUE ILL ANY OTHER WAY. O Lord as the tongue is full of deadly poison, a world of iniquity, which setteth on fire the course of nature, and is set on fire of hell; and as without thy grace it is a deadly member, and cannot be tamed; beseech Thee, O Lord, to set a watch before my mouth, and keep the door of my lips, that I

not with my tongue. Let it not curse, abuse, or speak evil of any one: but let it be employed in praising Thee for all Thy mercies. O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works, with the men that work wickedness.

WHEN INCLINED TO BE PROUD OF YOUR SENSE AND UNDERSTANDING, OF YOUR RICHES, BEAUTY, STRENGTH, OR GOOD WORKS. Lord, who and what am I, that I should be proud and self-conceited? I who am vile earth and sinful dust and ashes! These are Thy gifts to me, unworthy of the least of them: Lord give me grace to use them to thy glory. Make me humble, and lowly in my own eyes, and always remember that Thy beloved Son Jesus pressed no other duty on His hearers so often as humility of mind and poverty of spirit. "Learn of me," says Christ, "for I am meek, and lowly in heart, and you shall find rest for your souls." "Whosoever shall exalt himself, shall be abased, and he that shall humble himself, shall be exalted." This was the teaching all His life long. Grant, Lord, that this doctrine may sink into my heart, that I may be poor in spirit, meek, humble, modest, and contented; and that I may place all my glory in Jesus Christ, in deserving nothing but in Him, and in deriving from Him my power to will and to do. O meek and humble Jesus, (who being in the form of God, thought it to be no robbery to be equal with God, but made Thyself of no reputation, and took upon Thee the form of a servant, and was made in the likeness of men; and being found in fashion as a man, humbled Thyself, and became obedient unto death, even the death of the cross, for us men, and our salvation,) give me such a measure of Thy grace, that I may be enabled to fight against pride of every kind, that great enemy of my soul

me and reproach for Thy name sake.

WHEN DEJECTED AND CAST DOWN. Why heavy, O my soul: and why art thou cast within me? O put thy trust in God: yet give Him thanks, which is the heavenly maintenance, and my God. O cast thy trust in the Lord and He shall nourish thee.

WHEN YOU THINK ON YOUR BAPTISMAL PROMISE, BELIEVE, AND OBEY. O Lord, as I was born again of water and the Spirit, and entered into the covenant of grace in Christ, by my transgressions I have shamefully broken, so let me now die unto sin, and rise again unto righteousness; and remember that the washing of regeneration is of no avail, without the renewing of the Holy Spirit; that nothing be seen in me but Christ; His humility, meekness, and purity, His

any way, nor the hour, when the cometh, give me grace therefore to never, like the foolish virgins, suffer go out, but be always trimming it; the may be full of faith and good works; the cry is made, "Behold, the Bridegroom I may be ready with joy to go out to meet and enter with him to the marriage.

Consider every night, that possibly never see day-light again, till the morning resurrection. Consider, that when you are in the arms of sleep, perhaps you may not till you hear the voice of the archangel sound of the last trumpet; and that you lift up your head, till you see the Saviour world "coming in the clouds with power and glory." Examine, therefore, carefully the words, and actions of the past day. Retire to God for what you have done well, and

1 safety.

IF YOU CANNOT SLEEP. Thou Lord, by
thy loving kindness in the day-time ; at
night season I will sing of Thee, and
prayer to the God of my life. In the morn-
ing I will lift up my hands towards Thy sanctuary,
O Lord. O do thou give me grace to say
always, that at Thy coming, Thou name
me, " Well done thou good and faithful
servant, enter into the joy of thy Lord." Amen
and Amen.

WHEN THINKING UPON THE MANY TIMES
AND INIQUITIES WHICH YOU HAVE COM-
MITTED AGAINST GOD. O remember not the sin-
ners of my youth, nor of my riper years, but receive
me, O Father, into the arms of Thy
mercy, as Thou didst the returning
prophet, forgive me all my wickedness, for thou
art Jesus Thy only well-beloved Son.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for, and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" Think often that you hear the last trumpet sounding, Arise ye dead and come to judgment. And may this awaken all who are dead in sin to a life of righteousness.

WHEN THINKING ON THESE WORDS OF CHRIST TO THE GOATS, *i. e.* THE WICKED, ON THE LEFT HAND, AT THE LAST GREAT DAY, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." O God, who can think without fear and trembling on this certain punishment of all unrepenting sinners, to be shut out of heaven, to be cast into hell, where there is weeping, and gnashing of teeth, where their worm dieth not, and the fire is not quenched? Grant, Lord, that all unbelievers, as well as those who confess Christ with their tongues but renounce Him in their lives, and deny Him in their works, Christians outwardly, but heathens, and worse than heathens in their hearts and conversations, may consider their latter end, and pray for grace to repent, believe, and obey, that they may not be plucked away suddenly. From these bitter pains of eternal death, good Lord deliver us.

WHEN THINKING ON CHRIST'S WORDS TO THE SHEEP, *i. e.* THE GOOD, ON HIS RIGHT HAND, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

O comfortable words! O happiness which cannot be conceived, or sufficiently valued! what ~~things~~ ^{things} ought not this hope to wipe from our eyes? ~~Alas~~ ^{Alas} O my God; and breathe into my heart that ~~spirit~~ ^{spirit} which renews me after Thine own image, in ri-

ndation of the world."

As no hour passes by without some in
l's bounty ; so it is fit that none sh
hout a zealous and constant love of s
l, without a thankful remembrance
d gift, which cometh down from abo
Father of Lights. In every thing give
St. Paul ; for this is the will of God.
's experience convinces us, that those
inually taken up with the pleasures, l
cares of life, forget their divine and
re, become like the beasts, wholly ear
ual. Let us often stand still, and cons
drous works of God, and thus raise ou
earth to heaven. Consider this wor
t store-house of blessings, and look
the other world ; and trusting i
our's merits, you may say—not one o
these worlds are mine.

devotion. May we all make the beautiful works, and various scenes of nature, a guide to grace, and a step to glory! God's tender mercies are over all His works. Who that has any faith, or even eyes to behold the wondrous works of the Almighty, can forbear crying out with an holy astonishment, with an ecstasy of praise, "O Lord God of Hosts, who is like unto thee! All thy works praise thee, O Lord, and thy saints give thanks unto thee. Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy Glory. Glory be to thee, O Lord most high!" Holy minds have been ever wont to look through these bodily objects at spiritual and heavenly. But why should I seek any other authority than the Lord of life Himself; who upon the drawing of water, on the day of the feast of tabernacles, took occasion to speak of those living waters, which should flow from every true believer; (John vii. 37,) and upon occasion of a bodily feast (Luke xiv.) entered into that divine discourse of God's gracious invitation of us to that spiritual food of grace and glory? Thus we should ascend in our thoughts from earth to heaven; and suffer no object to come in our way without some spiritual use and application. When we view the beauties of the creation, let us always consider to whom we stand indebted for all these entertainments of our senses; and who it is, that thus openeth his hands, and filleth the world with good. Such an habitual disposition of mind consecrates every field and wood; turns an ordinary walk into a morning or evening sacrifice. Let us make this heavenly use of all earthly enjoyments. Whatever is pleasurable, or charming below; let it raise our desires to those sublime delights above, which will fill us with never-ending satisfaction and joy.

WHEN YOU TURN YOUR EYES TO THE SUN; MOON, OR STARS, OR TO THIS EARTH, WHICH IS FULL OF THE GOODNESS OF THE GREAT MAKER OF THEM ALL, CRY OUT WITH WONDER AND PRAISE. O Lord how wonderful are Thy works ! in wisdom hast Thou made them all ; heaven and earth are full of Thy riches and glory. If God in these things appears so great in counsel, and mighty in work, what may we expect to see in the palaces of heaven ; in the holy orders of angels, cherubims and seraphims, thrones, dominions, principalities, and powers ; and in that wonderful Redeemer Jesus Christ, who is beyond all objects, beyond all other manifestations, the wisdom of God, and the power of God ! Therefore, O my soul, ascribe greatness, glory, and praise to our God, for ever and ever. For among the gods there is none like unto Thee, O Lord ; neither are there any works like unto Thy works. Thou art great, and dost wondrous things ; Thou art God alone.

WHEN YOU HEAR THE BIRDS SING. Do these birds, O my soul, rejoice and sing ; and shalt thou be silent, when thou canst repeat a song far sweeter than theirs ; a song which has sweetness enough to make melancholy depart, and sooth away the sorrows of death itself ; the glorious song—Christ loved me, and gave Himself for me ! It is God that justifieth ; who is he that condemneth ! It is Christ that died ; yea, rather, that is risen again ; who is even at the right hand of God ; who also maketh intercession for us.

WHEN THE WEATHER IS UNREASONABLE. Father, forgive us those sins, for which Thou art justly displeased ; remember, O Lord, to crown the year with Thy goodness ; and so renew the face of the earth, that the pastures and fields may rejoice and sing, and that we may reap the fruits of them in plenty.

THE FRUIT OF ALL
be to Thee, O God, for the sweet an
of the trees of this earth ; O tha
the fruit of that tree, which growe
of the paradise of God.

UPON A FINE PROSPECT. What a
is here ! This is no other than a
landscape drawn by that Almighty
table of the earth for the pleasure
other creature besides man is capa
this beauty. Whilst I enjoy it, m
to praise my Maker. But there is
soul, that offers thee a truer and
even this heaven above thee ; all o
ond in this ; this glorious circumf
and encircles, and enlightens all tha
see ; whether thou look upward, o
about thee, there thine eye alights
let thy thoughts be fixed. One inch
some firmament hath more than

for them. O blessed Saviour, I humbly pray that in this heavenly glory thou wouldst prepare a place for me Thy unworthy servant.

UPON THE SPRING. May these trees, and herbs, O Lord, which are as it were rising from the dead, put me in mind of rising from the death of sin unto a life of righteousness, that by Thy Spirit being rooted in faith, and putting forth the fruits of holiness, I may at the last great day, spring up to eternal glory, through Jesus Christ.

UPON THE FALL OF THE LEAF. Let these leaves dying, and falling from the trees, make me, O Lord, remember that I must die, and fall into the grave; and that as they often by sudden winds are blown down before their time, so I by the sudden blast of a distemper may be brought to death, and to the house appointed for all living. Grant, O Lord, that these considerations, by Thy grace, may make me live in daily expectation of it, and be prepared to meet death, not with terror, but joy, with the earnest prayer of Thy beloved Apostle, "Come, Lord Jesus, come quickly."

Remember that thou art an eternal Spirit, that thou art but for a few days, months, or years, in a state of flesh and blood, only to try, whether thou wilt choose to be for ever happy with God, or for ever miserable with the devil. Remember that thy life is but a vapour, which appeareth for a little time, and then vanisheth away; that thou art in the body only to be holy, humble, and heavenly minded; that thou standest upon the brink of eternity; that death, resurrection, and judgment, will suddenly come upon thee like a thief in the night, and then thou wilt see a vanishing of the things of this world, greater than any we express. Do but see thyself in the light that hath brought into the world, and thou

see that there are no enjoyments here, which are comparatively worth a thought, but such as may adorn thee with faith, and with that holiness, without which no man shall see the Lord. Remember that the Christian receives his name from Christ, which word signifies anointed of the Holy Ghost: therefore every one who is a true Christian may be said to be anointed with the Holy Spirit of Christ. He then who saith, I am a true Christian, expresses thereby no less than this—I am baptized into Jesus Christ; whose Spirit dwelleth in me; I believe in Him as my only Saviour and Redeemer; I love Him without hypocrisy, earnestly endeavouring, by divine grace, that is, by the help and assistance of God, to be like-minded with Him, and to tread in His steps in my whole life and conversation, with all faithfulness and constancy. As there are many thousands that take to themselves the name of Christians, and, yet, indeed, are in no such happy state as they imagine; therefore examine yourself, whether you only have the bare name of a Christian, or whether you are also in truth and reality a faithful disciple of Christ, guided and led by God's Holy Spirit. Grant, Lord, that we all may be Christians; not in name only, but in deed; not in word only, but in heart. May every one who nameth the name of Christ depart from iniquity.

When you are under diseases, difficulties, crosses, and disappointments, consider that they are necessary for you. A constant and uninterrupted flow of the comforts of this life is too apt to fix our hearts upon them, and to make our affections grow languid, and indifferent to enjoyments, spiritual, heavenly, and divine. It begins to be the common language of the heart, "It is good to be merry." And God often, like a kind and tender parent

corrects us with sickness and losses, to wean us from this vain world, and put us in mind of a better, of the promised rest above.

UNDER ALL TROUBLES AND AFFLICTIONS, SAY, I must own, O gracious God, that Thou wouldst do me no injustice, shouldst Thou take away all my comforts; and shall I be cast down and complain when so many are still remaining? O Thou righteous Judge, who afflictest, sanctify these afflictions to me; and make me better by them; cause patience to have its perfect work, nor let me be so eager to get out of the fire with my dross remaining, while Thou art refining and purifying me, as silver is refined, and purified seven times in the fire. May I be still, and know that thou art God. May I consider that there is a rest remaining for the people of God; and till it comes, may I say,—It is good that a man hope, and quietly wait for the salvation of God. The Lord giveth, and then taketh away; and who shall say, What doest Thou? O grant me Christian patience—Thy will, O Lord, be done.

UPON THE BEGINNING OF A SICKNESS. All things must undergo their changes; I have enjoyed many fair days and sunshine; and as I am a sinner it is necessary I should meet with clouds and storms for correction. What! shall I receive good at the hand of God, and shall I not receive evil? "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." This is my comfort, that I am in the hands of a wise and good God. This messenger is worthy to be welcome; it is the Lord, let Him do what seemeth Him good. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." This scripture supports my spirits and keeps me from fainting while I am bowed of him.

UPON TAKING PHYSIC. As Thou, O God,

~~g~~ ~~more~~ ~~where~~ again, may I si
worse thing come upon me. Neve
will, but Thine be done

UPON A RECOVERY FROM SICKNE
die, but live and declare the wor
The Lord hath chastened and cor
He hath not given me over unto de
the Lord, for He hath heard the voi
petitions; the Lord is my strength,
my heart hath trusted in Him, an
therefore my heart danceth for joy,
will I praise Him. May I never forg
voice, which said, Deliver him fro
into the pit; let his health be restor
of grace be prolonged. Grant, L
never despise the riches of Thy go
bearance, and long-suffering: but
in raising me again, make me wat
ways; depart from all sin and inio
Thou faithful " " "

tormenting conscience . . .
lesh suffers, keep my soul free. and
Whosoever my heart is stung with remorse
only Thy merits, O blessed Saviour,
and heal the wound ; they have virtue
give me grace to apply them.

THE TOLLING OF A BELL FOR ONE DEPART
en hath this bell reported to me
e of many more strong and vigor
ian my own ! and now, what doeth it,
to the thoughts of my departure ? He
ng for me : I must away too : this sound
my ears, but for my heart. Lord, g
s summons may awaken me to prepare
; home, that I may be taught to die c
be happy for ever.

IN YOU ARE AT A FUNERAL, TAKE OCCASION
THE MORE OF DEATH, AND ACCOUNT E
V YOUR OWN ; AND SAY, teach me, O . . .
only my

... my lifetime be subj
arm me for my last hour; be with
combat, when the devil, like a ro
seek to devour me; make me faithf
that Thou mayest give me a crown

WHEN HEAVEN IS MENTIONED, SAY
out Thy light, and Thy truth, that
me, and bring me unto Thy holy hi
dwelling.

You are under the greatest engage
the Lord your God for offering this
glorious kingdom, to you through C
O heavens! wonder, O earth! and
dwell upon the stupendous truth!
not his Son, his only Son, but deliver
the deepest humiliation, and to the n
death, for us men, and for our salvatio
think often of this kingdom being pr
you by the blood of the Son of C
heart -

captivity; why their honourable men were famished, and their multitude dried up with thirst; why hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp descended into it. Beware that this accusation of the want of consideration be not brought against you.

CONSIDER, AND MEDITATE OFTEN ON THE WONDERS OF REDEMPTION, AND THEN THIS LANGUAGE OF PRAISE WILL BE EVER FLOWING FROM YOUR LIPS—O my soul, so freely pardoned, and justified by the precious blood of Jesus, the Son of God, praise the Lord evermore. Thou never canst do enough, who hast received so much. Give unto him all honour, all praise. To God the Father, who created and made us; to God the Son, who redeemed and saved us, by dying for our sins, and rising again for our justification; to God the Holy Ghost, who sanctifieth and maketh us holy; three persons and one God, be ascribed all glory, honour, power, and dominion, for ever and ever. Amen.

UPON YOUR DEATH-BED, SAY, Lord, I have waited for thy salvation; Lord, now lettest thou thy servant depart in peace, because mine eyes have seen thy salvation, in knowing, and depending upon my Lord and Saviour Jesus Christ for my redemption. Lord, wash my soul in the blood of thy Son, that it may be presented without spot unto thy Father, into Thy hands I commend my spirit. Farewell vanishing life, and welcome blessed eternity: even so Lord Jesus, come quickly!







